

regularly observed through the whole of Jewish history; that Christ himself recognized its existence; that the apostles, whilst changing the day, regularly devoted a seventh portion of their time to special religious devotions; and that down through all the subsequent periods of the Christian church the disciples of Jesus have followed the example;—such considerations as these, with out mentioning others, are sufficient to satisfy any reasonable being that God intended one day out of seven of our existence on earth for special religious exercises. It is for man; not for the Jew or any other class of people only. It is for man; man in all ages and lands. We say special religious exercises. We do not mean of course that men are not bound to be religious on other days; but that this day is to be used so that the religious feelings may get strength to rule us through all other days.

Please give us all the Bible authority for Trine Immersion?

You will find all the authority that is needed in Matthew 28: 19. Study that verse well, divesting yourself of all prejudice and preconceived opinions, and there will be no fear of the result.

Do you think that it would be prudent to receive a person who has been baptized by single immersion, as a member of the church?

F. E. SAYLOR.

We do not think it would. Sometimes some very honest and conscientious people make application for membership on these conditions, and many good brethren and sisters feel inclined to yield and receive them. But we do not think that it is best to do so. It was done on several occasions by the old church, but it always gave some dissatisfaction. Many good members who are equally as honest and conscientious as the more liberal ones, would become dissatisfied. Therefore we do not think that it is safe to do it. We should not run the risk of causing confusion and discord. We are advocates of Trine Immersion as Christian baptism and we do not believe the Master's commission means anything else, so we cannot see how we can endorse single immersion so emphatically.

Then again, before there can be such a union accomplished, there must be some compromise. Some one must give way to their views. Now would it not be more reasonable to request the one individual to yield, than for to ask the whole church. If there is to be even a sacrifice of principle, and this is rather a strong light to put it in, then we think that one individual should be more willing to make it, than that the whole church should do so.

What is the meaning of "creed"? And has your organization any creed?

J. E. M.

Creed is derived from the Latin *credo*, to believe. Therefore it generally means a statement of facts which form the belief of religious organizations. Everyone before becoming members of these organizations must endorse and accept them.

Yes, we have a creed. It is the New Testament from Matthew to Revelation, and nothing else.

Editorial Miscellany.

Error is harmless if truth is left free to combat it.

The Coventry church, Pa., commenced a series of meetings last Sunday evening.

Sister Emma Stouffer, of Kennelworth, Pa., is on time with her new subscribers as usual.

The surest way to have the outward appearance of a Christian, is to have Christianity within.

Elder A. J. Sterling has been holding a successful meeting at Aleppo, Pa. Seven additions.

Thanksgiving services will be held at the College chapel, commencing at 10:30 a. m. All are invited.

The University of Stockholm, Sweden, has fifty professors and fifteen hundred students. The institution is 400 years old.

An exchange advertises "a second hand preacher's library for sale." We wonder what kind of a preacher or library that could be.

New subscribers for 1886 are entitled to the balance of this year free. Those who subscribe now will receive the paper thirteen months.

The manly and Christian course for ministers and people is to speak boldly for the right whether it bring honor or abuse, poverty or wealth.

"Home again" is the way the senior editor expressed himself on last Friday night, as he stepped into his comfortable sitting room, after an absence of eight weeks.

A meeting of the trustees of Ashland College has been called to convene on Friday morning, Nov. 28th, at 10 o'clock, at the College Hall reception room. A full turnout is desired.

Talmage said lately: "A genius is one of the greatest curses a country can have," and it is

amusing to see how many people have felt themselves personally alluded to in an abusive way.

A German Baptist sister in the neighborhood of Falls City, Nebraska, declared she would sooner commune with the devil than with the progressives. A sister replied, she might yet have her choice.

A German Baptist brother in Norton County, Kansas, was heard to say he would rather go to hear a "black-leg" preach than Holsinger. He, however, heard Holsinger preach several sermons. Now if he could hear a "black-leg" preach he would be able to tell which he preferred.

An Agnostic in religion is one that says, with reference to God and the Bible that he don't know. He don't know whether there is a God, or whether the Bible is inspired or whether the soul of man is immortal. And in regard to himself he hardly knows whether he is an agnostic or not.

It turns out that W. S. Spanogle did not preach at Conemaugh, but at the Pike church of the Conemaugh congregation. They are having too many Conemaughs in that part of the country to make it convenient. We suggest that the Brethren adopt some other name for one of the Conemaughs.

Just now the editors of the Gospel Messenger are praising those of their readers who have been telling them of their faults. Evidently some of their editorials did not meet with general approval. Perhaps, though, they are only trying to give us unmerited praise. If so, we return thanks and feel glad that we have been noticed for once, even indirectly.

It would indeed seem deplorable if the representatives of the conservatives, or middle class of Brethren, were to be guilty of having expelled progressives and retained progression.—Vindicator.

Progressives were expelled, brother Vindicator, not on account of their progression, but because they did not have the "tact" to keep it concealed from the Old Brethren. The progressives that were expelled never could have written in favor of musical instruments under the caption of Household Furniture.

Elder H. B. B., of the Gospel Messenger, has started out with an article headed "The Church of the Brethren. A Retrospect," in which he attempts a review of the history of the church to ascertain whether "she" started right and whether "she" is still right. He has got as far as the first council and the first division. The article is to be concluded next week, and we fear it will be entirely too short to enable the writer to do justice to his subject. We anxiously await the appearance of the next installment to learn what he has to say about more recent councils and divisions, church names, expelling committees, and so forth.

As he is writing on a subject that deeply concerns us we shall notice and republish anything of importance that may appear in the conclusion.

The November number of the Vindicator contains a "speech by Joseph (James) Quinter, on the money working of the foreign and domestic mission," with comments, "Instrumental Music and its Effects," by John Harshbarger, with Quinter's article in reply, clipped from the Messenger, and a twelve column reply by the editor of the Vindicator, in which he complains of Elder Quinter calling the church a nick-name (Miami Separatists) and denies that they are not united on the order of baptism. He deplores Elder Quinter's apostasy and inconsistency, and prays "God to restore him back to the old faith and practice of our ancient Brotherhood."

There is great joy among the German Baptists near Covington, Ohio. A writer to the Gospel Messenger, from that place, relates the circumstance of one sister who had united and communed with the progressives and was received back into fellowship with the German Baptists again. The writer says, "At the moment of that sisters return to the church, we were made to feel more joy than over the two hundred and fifty already within the fold." It seems to us that the logical conclusion to be derived from the above is, that German Baptists would exert themselves two hundred and fifty-five times more to proselyte a progressive into their ranks than they would to convert a sinner.

We learn that the church property outrage is still being continued. The Ankneytown and North Liberty churches have now been locked against the Brethren. The North Liberty church is a new building which cost about \$2,300, of which the German Baptists furnished less than \$300. The Brethren have not interfered with the rights of the German Baptists in any way, allowing them their own appointments at times of their own choosing. This act of theirs therefore is a case of inexcusable violation of the principles of the Gospel of Christ, and—well, we forbear—a mere statement of the facts is sufficient. Elders Quinter, Brumbaugh, &c., can fellowship and approve such work, but they pass us by as unworthy of being noticed. This also needs no comment.

Correspondence.

Not Superstitious.

My former communication to the EVANGELIST needs some explanation or correction. People who live in rural districts know very little about the public schools of large cities, and especially of those in Chicago. If they did I would have been understood.

There are well on to a million people here, and the foreign element predominates. A large number of the Germans are rationalists and oppose the Bible in the schools. The same is true of the Israelites, who do not want their children Christianized by the reading of the New Testament. Then we all know that the Roman Catholics oppose the Bible in the Public schools. These are all tax payers and voters. With this state of things in my mind, I made the assertion which the editor thinks "is savory of superstition." I am not superstitious, "most noble Festus," but speak forth words of truth and soberness.

Cheerfully do I admit that under ordinary circumstances, the Bible should be read in schools, not only as classic lore but as the words of inspiration. The progress my children have made in the public schools of this city is most unsatisfactory to me. When I sent one of my boys to Mt. Morris, and in three months he learned more than in a whole year at home,—I cannot find words to describe my feelings of gratitude towards the faculty and brethren of the Mt. Morris College, and I do believe that the same order is observed at Ashland and Huntingdon, and knowing as I do what sacrifices some have made to establish these schools I feel like proclaiming it abroad, so that all may obey that commandment which says, "bear ye one another's burdens."

The question has been as good as asked me why I can favor a higher education and yet sympathize with the OLD ORDERISTS? Well, if I believed them to be as narrow minded and bigoted as some of their opponents would have us believe, then in that event I should rather pity than sympathize, but be not deceived. The man who sawed off the ornaments on his bedposts, and took the transom out from above the meeting-house door, and replaced it with a rough white washed board is not one of them. Nor is the Elder amongst them who wanted the annual meeting to make a law against brethren making public sale of their farming stock. The old order brethren are not the eccentric people they have been represented. They are not the "liars, rebels and sore heads" some would take them to be, and are more liberal than you have any idea, and the day may not be far off when there will be some sensational developments for which the Old German Baptists can not be held responsible, as they have no part or lot with them. An old order brother would sooner own one acre of ground and have it under his own control than to own the one hundredths part of one hundred acres which are under the control of some other person. Such is old orderism.

P. FAIRNEY.

Chicago, Ill.

From Aleppo, Greene County, Pa.

DEAR EVANGELIST: I will try to write a few lines for your columns, to let you know that we are trying to do what we can for our Blessed Master.

The people are enjoying good health, and so far as temporal things are concerned, seem to be prospering.

The church here also is in a good condition; although some of the members withdrew from the church because we would not obey (or rather, said that we would not obey) annual meeting.

Our lovefeast is past; we had a very pleasant meeting.

Brother A. J. Sterling and wife were with us during our meeting, which lasted about ten days. Brother Sterling preached the word with such power that seven precious souls came out on the Lord's side, and were baptized by him on Saturday, Oct. 25. This makes twenty two additions to our church, by baptism, within a year.

On Saturday evening over fifty brethren and sisters surrounded the table of the Lord, and engaged in the ordinances of his house. The entire meeting was one of the most pleasant I ever attended. Brethren pray for us.

J. M. MURRAY.

Nov. 7th, 1884.

The Dedication at Louisville, Ohio.

Our new church house is nearly completed. The day for dedication has been fixed, namely the 7th of December. Brother R. F. Mallott and brother H. R. Holsinger, are expected to be with us, and a general invitation to all.

JOSHUA KEIM.

Louisville, O.

From May Hill, Ohio.

DEAR EVANGELIST: While sitting by the bedside of my dear wife who has been near the Silent City much of the time since last May, by reason of tumors gathering and breaking in her stomach, every few days, which has baffled all medical skill I was musing upon the frailty of the human family, the troubles of life, and the certainty of death, with but little consolation to cheer us in our sad hours, except the reading of the EVANGELIST. Its pages are fraught with good news to the human family. But few of us remain after the trying ordeal has passed. We listened too long to misrepresentation, which I shall not reiterate. As it has been in other localities, so it has been here. We have no preacher, but the EVANGELIST; and we assure you, there is a small band of the tried and true at May Hill. Cannot some of our brethren come to our assistance during this fall or winter, which would be attended with telling results. How our hearts rejoice to read of the refreshing showers of grace, copiously shed upon other fields of labor, by the ingathering of the many prodigals, and the building up of the cause. Oh, brethren, think of us, pray for us, and if we never hear the message of love and truth again spoken by our brethren, we have the lively hope to meet you in the sweet by-and-by.

W. S. LYON.

May Hill, O.

From Nickerson, Kansas.

Our lovefeast at Riverton was on November 8th. May its memories, like Oases in the desert, be ever green and pleasant, as worn and weary, the little band of faithful brethren and sisters who met there around the Lord's table, journey through life. Only eleven communed, five of them for the first time. We had a Feast of Love, and I hope we were all strengthened in the exercises of God's divine appointment. A quiet and attentive audience was present, and seemed to share in the solemnity of the occasion.

We were much disappointed by not meeting Elder D. Harader, to whom a special invitation had been sent. On the morning of the ninth, we met an attentive audience and tried to preach upon the ordinances of God's institutions, from 1 Cor. 11: 1, 2. A number of German Baptists were present, one of whom denied having any church rules outside of the Bible, and tried to claim the name Brethren as their church name. But I was prepared for the occasion, being armed with their annual meeting minutes. They have opposed us very bitterly, yet by God's blessing we prosper. The Gospel is preached and souls are being gathered into the fold of God. Some are still waiting for a more convenient season. May God hasten the time for an abundant ingathering of souls here.

JACOB W. BIER.

Nov. 15.

In Memorium.

WHEREAS, It has pleased an All-wise and Divine Providence to remove, by death a former member of the Dallas Literary Society of Ashland College, S. P. Gordon; therefore,

Resolved, That in his death, his parents lose a faithful and dutiful son, his associates, a true friend and the Dallas Literary Society of Ashland College, a noble honorary member, who, while an active member, was ever true to the Society and one of its most earnest workers;

Resolved, that we the Dallas Literary Society, deeply deplore the early and unexpected death of one with such bright prospects for the future, but recognizing in our bereavement the hand of Divine Providence who doth not afflict willingly and who is too wise to err.

Resolved, That we as a society tender to the bereaved family our deepest sympathy in this their sore affliction;

Resolved, That these resolutions be published in the BRETHREN'S EVANGELIST, and a copy of the same be sent to the family.

U. D. GNAGEY,
W. W. FELGER,
J. B. GARBER, } Committee.

Fair Haven Sunday School Report of Summer of 1884.

Number in attendance during summer,	1990
Average attendance,	71
Visitors,	102
Sessions,	28
Addresses,	4
Concert Exercises,	2
Contribution, (Penny Collection)	\$25.15
Average Contribution,	.90
School commenced April 13th, and closed Nov. 19, 1884.	
Conversions and added to Brethren church by baptism, seven.	

Yours Respectfully,
SAMUEL THORLEY, Sec.